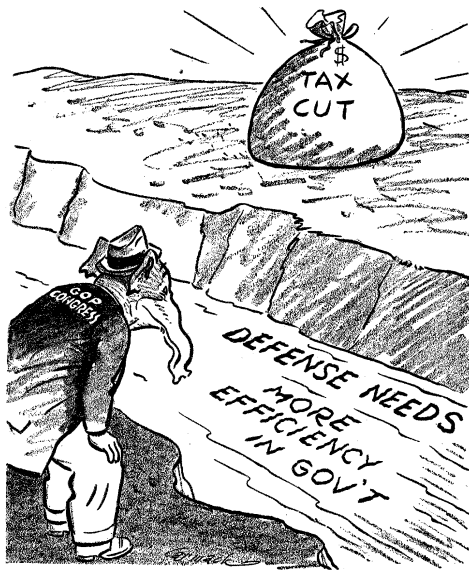


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Big Creek to Cross First



How to Be a Creditor—II

The Voice of America and European Sensitiveness

By Dr. E. van der Vliet

Does the Voice of America, as frankly American-sponsored propaganda, come up to the requirements for effective propaganda in Europe?

We have shown briefly in a previous article how a large portion of the ground lost by the Americans in Europe is the result of methods of propaganda ill suited to the field in which they are applied—especially those referring to "mass propaganda."

This may appear to be a condemnation of broadcast propaganda, which brings the same ideas in the same form to millions of persons. Should broadcasting, for instance the Voice of America, be abolished?

We say emphatically: "No." Individual propaganda from man to man, from mouth to ear—the only type of propaganda that is really serviceable for France and for the majority of European countries—is very difficult to conduct, as it calls for the cooperation of a zealous and disinterested elite and of dedicated individuals who have to be found.

Broadcasting as such reaches each one of us directly in his own home, without his having to do anything to this end. Russians, who are clever psychologists, have understood this very well. In addition to the personal instructions issued to the fighters at the base, they are most persistent in backing up the declaration of their principles by noisy and spectacular means of propaganda.

But . . . it is essential that people should listen to the broadcast.

This is just what Europeans have almost ceased to do and—at any rate as far as France is concerned—they are not at home during the times when the VOA is broadcasting.

In what direction should the VOA develop in order that listening may start again?

In the first place, everything that reeks of government propaganda should be avoided. Europeans have so long been regaled with contradictory slogans from totalitarian regimes, each of which sets itself up as the only one capable of insuring the welfare of mankind, that they think twice about accepting any propaganda bearing the official stamp. This makes the European public suspicious in advance.

The VOA seems, moreover, to have anticipated this danger and to have made efforts to ward it off by restricting the political element in its broadcasts to Europe to information bulletins of a strictly objective nature.

What makes the public hostile to this kind of broadcasting is, however, the fact that these broadcasts proclaim, in every shade of tone, the superiority of the country or party they serve.

However real this superiority in some points may be as far as the United States is concerned, and however indisputable are the grand and noble actions which that country has to its credit, the fact remains that, where propaganda is concerned, by styling oneself "superior" or "right" in everything, one tends to irritate the listener and induce him to switch off.

The Americans go unknowingly—rather far along this dangerous path. As frankly acknowledged by Thornton Wilder himself in the Atlantic Monthly of August, 1952:

Americans constantly feel that the whole world's thinking has to be done over again. They did not leave the Old World. They repudiated it. Americans start from scratch. This is revolt indeed!

But . . . for the time being the Old World continues to exist with its own rules of human relationships. Now broadcasting is an instrument of one-way publicity in which the French and European listener plays the passive role of a possible consumer, while America is saying to him: "This is better than that!" instead of modestly suggesting: "This is something different from what you think and is worth the trouble of closer examination."

In order to win the listener's sympathy, it is necessary to treat him as a real partner

and equal. This, in a nutshell, is the opinion passed by most Europeans on the VOA.

Therefore, for the Voice of America as for all other broadcasting services in the world the dilemma is to please or to go off the air. By what practical and positive means will it be successful once it has solved the negative problem of the dangers to be avoided?

These means are not so complicated. In the first place, it is necessary to offer the listener as varied a menu as possible. A man fed on one delicacy alone will soon regard it with feelings of loathing.

At the same time an effort should be made not only to satisfy a certain amount of superficial curiosity on various matters but also to make some response to the deep-seated and legitimate interests of the people one is trying to reach.

This certainly implies that one must candidly tackle certain delicate matters such as the consequences of the protectionist policy or the anticommunist ideology of the United States and have an exchange of views on these vital subjects.

For, from the point of view of Europeans, the United States has set up a "Great Wall of China" in tariffs, instead of admitting them as fully equal partners into the total economic intercourse. Also, America strengthens the countries of Europe by Marshall Aid and weakens them at the same time by cutting off their selling outlets in their colonial territories.

The best propaganda is without emphasis, and it should invariably be in the form of a two-way discussion on subjects which are preoccupying Europe day and night.

Similarly, instead of a few interviews with foreigners who have been "successful" in the United States or who are returning at Washington's expense from a brief tour in the United States, and could hardly do otherwise than politely express their admiration of American institutions, would it not be possible to insert a few dialogues of an appropriate nature which would enable American and European representatives of this or that profession—architects, doctors, teachers, etc.—to meet each other across the barrier of the ocean, thanks to the miracle of waves?

The BBC has tried this form of experiment and obtained very pleasurable and successful results. In general, it is possible in this way to lay stress on things likely to unite the two shores of the ocean, things that are more real and deep-seated than Americans imagine, rather than on things which make for separation. The Atlantic Family is, in its deeper foundations, a reality.

What Americans should not forget is that the average European has just as keen and sincere a sense of democracy as any citizen of Free America.

He has furnished ample proof of this. But, to him, democracy is not only a recognition of the natural rights of man, it is a state of affairs which has grown from historical developments, that is, from acquired rights.

To ignore these shades of feeling and the mental attitudes arising from them is an obstacle to our intercourse.

To ignore this cannot but aggravate the regrettable inter-Atlantic antagonism which threatens to become established in the place of the Atlantic Union that has been mapped out.

Fortunately, we are convinced that in the United States there is an immense majority of true Christians, who, if the means of propaganda afforded by broadcasting are brought to perfection, have written in their hearts their sincere willingness to such cooperation in an atmosphere of complete and mutual understanding, without which cooperation western civilization would crumble.

All alliances—NATO, SHAPE or whatever else—can only be of real value in the hour of danger if they are first written in the hearts of the people themselves. America perfecting its voice will continue to play its essential role in this moral and spiritual fight, as the real facts of all human existence are essentially spiritual.

Family Features



Now is that time of year when many folks start stockpiling New Year's resolutions.

For a large segment of the nation's citizenry the New Year doesn't officially start until Jan. 20—at which time appropriate ceremonies in Washington will herald the event.

The have-nots in this modern era are those Americans living beyond the television fringe. These are the people who can identify current film stars and name current film releases—that's something, the TV fan wouldn't know anything about.

One housewife we know, who thinks more deeply into matters than is sometimes necessary, is now wondering whether the General's moving vans from New York City will get to the White House before the Missouri vans leave for the Middle West.

The moppel, who made a long list of New Year's resolutions, and now has but one more to break, shrugs it all off with, "Well, after all, it's been several days since the first of the year."

Russian delegates to the UN recently departed for their homeland with many items purchased in New York's department stores. It's a logical procedure—how else can the boys back home invent things? A reasonable facsimile of the gadget you're inventing can be so helpful.

The average citizen, it can be safely said, is looking for relief—tax relief that is.

It's reported that the castle of the Duke of Montrose, in Edinburgh, Scotland, with its 40 bedrooms and 16 baths, can be rented for \$28 a week. We had our passports and reservations made on the Queen Mary before we read the small print detailing the conditions of the rental—the tenant must keep the castle in top condition. That's where we backed out—after all an extra \$1,000 a week adds up.

H. F. T.

A Verse for Today...

God is light, and in him is no darkness at all.—I John 1:5.

In Lighter Vein

Valuable Man

The secretaries were having lunch together.

"They transferred Bessley," said the girl in red, "and was Mr. V. P. peeved and disconsolate."

"Was he such a good worker?" inquired the girl in green.

"His work didn't amount to much," replied the first stenog, "but he was the only man in the office willing to go three blocks in a rain storm to get V.P.'s favorite kind of sandwich."

Turn About Is Fair Play

The weary mailman paused a moment at the door where he had delivered a large assortment of reading matter.

"Was there something on your mind, Mr. Miller?" asked the housewife, pleasantly.

"Well yes," admitted the burden bearer. "If you will stop clipping coupons and sending for catalogues, Mrs. Green, I'll buy you a beautiful present."

Brisk Browsing

Aunt Edith just recently started a new Book Nook. It's well stocked with good books, and for good measure she put attractive signs outside. Some said, "Come In and Browse Around," "Rest and Read," and "Take Time to Find the Right Book."

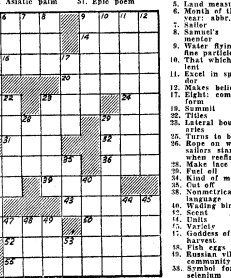
One day a customer came up her stairs two at a time, and Aunt Edith, eager to serve any mood, came to attention with a quick jump and a rapid, "May I help you?"

The man barked at her, "Your sign says 'Browse Around.' O.K.—that's what I'm doing!"

—Mrs. A. E. Langworthy

sword Puzzle

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|-----------------|---------------------|-----------------------|
| 1. Short jacket | 16. Legal action | 31. One who con- |
| 2. Pajama | 17. Netter woman | 32. Dry |
| 3. That man | 18. Poetlike part | 33. Calmest |
| 4. Away | 19. Distract to | 34. Down |
| 5. Near east | 20. Frontal archaic | 35. Newspaper |
| 6. Believes | 21. Mexican dollars | 36. Breviary |
| 7. French coin | 22. Chemical sub- | 37. Article of belief |
| 8. Fringe | 23. stane | 38. Lead measure |
| 9. Sun | 24. City in Nevada | 39. Month of the |
| 10. Arctic palm | 25. Epic poem | 40. year's abbe |
| | | 41. Sailor |
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| | | 56. Make late |
| | | 57. Feet off |
| | | 58. Kind of meat |
| | | 59. Out of |
| | | 60. Nonmetrical |
| | | 61. Outcrop |
| | | 62. Wading bird |
| | | 63. Secret |
| | | 64. Units |
| | | 65. Variable |
| | | 66. Goddess of the |
| | | 67. waves |
| | | 68. Russian village |
| | | 69. community |
| | | 70. Symbol for |
| | | 71. selenium |



near Block Appears Among Advertisements

Proposed Calendar

By Marie Pühr

What day of the week is your birthday this year? This simple question may send you scurrying to find a calendar. Or if someone asked you the day of the week you were born you might have a hard time finding the answer.

At present, a person can't tell the day of the week a holiday or birthday will fall on without consulting the calendar for the year. Every year is different from the preceding and following years and holidays fall on different days of the week each year. People have difficulty planning programs several years ahead. They have to consult the calendar for each year to get the program correct and on the right days of the week.

If the proposed World Calendar were adopted, your birthday would always be on the same day of the week. In fact, any date, such as Sunday, May 5, would always fall on the same day of the week. Sunday, Holidays, too, would fall on the same day of the week. Christmas would always be on Monday, and the idea is to have as many holidays as possible come on Monday or Friday, thus adding to the week end.

A calendar could be used from year to year. The only change would be in the year. Under the World Calendar, the year is divided into four quarters. Each quarter has exactly 91 days, 13 weeks, or 3 months. Each quarter begins on Sunday and ends on Saturday. The first month in every quarter has 31 days and 5 Sundays; the other months have 30 days and 4 Sundays. Each year begins on Sunday, Jan. 1.

The calendar is stabilized and perpetual. The year ends with a 365th day, called Worldaday, that follows Dec. 31 each year—a year-end world holiday. Leapyear day, another world holiday in leap years, is added at the end of the second quarter, or June 31. The idea of a World Calendar has been discussed for more than a century. It is now before the United Nations where a formal and exhaustive study of its merits has been made. More than a dozen member nations have endorsed it.

Adopting this calendar would not have the same effect as the last change in our calendar just 200 years ago. Then 11 days vanished. Sept. 3, 1752, ended and the next morning people woke up and found it was Sept. 14. Great Britain had switched from the calendar of Julius Caesar to the Gregorian calendar. Some

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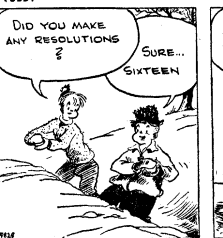
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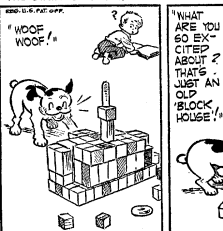
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TUBBY



THE DIARY OF SNUBS. OUR DOG



ADVENTURES OF WADDLES



THE VANGNOMES



1-3-55

THE CHRISTIAN SCIENCE MONITOR, Boston, U. S. A.
Monday, December 8, 1952.

How to Be a Creditor

French Sensitiveness and American Propaganda

By Dr. E. van der Vlugt

PARIS

It is a well-known fact that it is not easy to be a good debtor; all kinds of sensitiveness arise. But is it not just as difficult to be a good creditor, to respect sensitiveness? Suppose out of the kindness of your heart you give a piano to your poor, musically-gifted nephew. He is grateful. You enjoy his gratitude, so on all your visits you remind him of your liberality. Here he is again, your nephew will soon think sulkily—my well-meaning uncle, generous, but a pain in the neck.

Now Europe is in the position of the gifted but poor nephew. Impoverished by two wars and maimed by the amputation of its colonies, it feels daily the burden of its debtorship to America. The Marshall piano is a fine present but its weight is heavy.

Europe gratefully accepts America's support and leadership for the huge mutual defense exertion. But one cannot resist communism with military exertion alone. For communism as a view of life and pseudo-religion is not disturbed by any armament or frontiers. Its seeds have already been sown by the Soviets throughout the world and it has been organized in fifth columns and mantle organizations. As an idea it paves the way for the Red Army and not the other way round.

Therefore a spiritual battle against communism must be waged, and that where the attack is heaviest. In western Europe, in France, lies the battlefield of this spiritual war. It cannot be appreciated enough that in this field, too, America feels its responsibility as *arbiter mundi* and it fights powerfully in this spiritual battle. But the way in which this takes place—we will say it frankly—has not always been successful in French eyes.

Difficulties and tragic misunderstandings arise. America is reproached with playing too much the part of the rich uncle who has given the piano. See the propaganda speeches on the recent congress in Moscow! An example? Last year at a big industries fair in the Dauphiné an exhibition was arranged by the Americans to show all American aid to France, including figures on "Marshall Aid," gifts in money, goods, and food. A map of France showed some departments black for "Communist" and others white—thanks to American aid presumably. There was also a map showing the principal important American military installations and help to the French Army paid for by America.

Under normal conditions this exhibition would have been much appreciated as informative but it came at the psychologically wrong moment. First, treatment of France as an equal partner instead of a reminder of gifts would have marked the creditors as excellent ones. And in the second place the embitterment in France is very real just now. France feels that it is fighting in Indo-China for the whole free world against the Communists and notices that the gratitude therefor on the part of its great partner is to cause France difficulties in its overseas colonies. Incidentally, the French anti-Communist war in Indo-China has already cost twice as much as the whole Marshall aid for France.

All the left papers, with *l'Humanité* and *Le Populaire* at the head, have gratefully exploited the exhibition in the Dauphiné and mocked it ironically: "Rich America, having no big army in Europe, intends to wage the war with Peaceful Russia—to the last Frenchman."

The enormous good will toward America in Europe crumbles away more and more. And this to the great satisfaction of the Communists, who leave nothing unattempted to widen the gulf. It appears to a great many Frenchmen that those responsible for American propaganda have not really gotten down to the root of this question.

Inclined to lump the people of western Europe together psychologically, those in charge of American propaganda have attacked the problem as a mass problem. But the so-called French masses do not exist. Instead, France's people are composed of a large diversity of groups, conditioned

by profession, climate, geographical situations, historical circumstances, economic status and other numerous factors. These diversities are simply ignored in the mass approach.

What do you think of the effect of a poster (as spread last year by an American-French anti-Communist organization which to make matters worse told openly that the United States spent more than eight million dollars in France in 1951 for anti-Communist propaganda) where Stalin is pictured as a stout ruffian dressed as a worker and standing behind a wire-netting on which was written "Peace," as if he were about to snare innocent people who would allow themselves to be caught? Well, it amused one group and exasperated the other, to no constructive purpose.

Those responsible for this mass propaganda have taken their pattern of action from the pattern of American advertising and in doing so have treated the French people as so many customers who could be persuaded away from communism just as Americans can be persuaded to change their old shaving cream or typewriter. But the people of France and Europe are not susceptible to this kind of approach, particularly when what is involved is a choice between two profoundly antagonistic concepts.

The Communists congratulate themselves that their adversaries make such inept use of the fabulous sums at their disposal, discrediting in this way all anti-Communist propaganda. "It is the money of the American plutocrats that would seduce you," shrieks their press. And as "French reply" they make a collection among the little folk: 100 frs. even 20 frs. against the "mercenary Americans." And they know how to fight this battle. Their mass propaganda is only a smoke screen. They know the French individualist character thoroughly and they act accordingly.

It is harsh to say, but the American spectacular fight against communism in a spiritual field has comparatively little effect. The real spiritual battle (a total war whether hot or cold) between communism and western civilization is fought silently but grimly and stubbornly underground from man to man by the French themselves. All that penetrates to the papers and to the posters is only an action on the second plane. In France both parties know that one Frenchman should convince another by a change of heart in a private conversation with personal arguments. The Frenchman knows that his fellow-countryman will cling to his own personal judgment, formed among friends and acquaintances whom he knows and trusts. The Communists, too, know this. They know what a personal influence a professor at the Sorbonne has on his pupils who without hearing once the word "communism" nevertheless make the Communist view of life their own.

Do spread propaganda for your fine country, for the excellent, admired qualities of your great people and your honest policy of leadership of the free world. But do so with a psychological responsibility and modesty in the background and spend in this area but one part of your funds.

And the other part? Well, it is of the greatest importance that you also support in America the European moral and spiritual fight against communism. And with Europe we specially mean France. For as the French armies are still the pivot of the European defense, the underground spiritual and moral fight from man to man against communism in France is essential for the liberty of the western world.

America, support this battle, too! Without interfering too much you can give your indispensable support. But remember, that the value of your support stands or falls here with the way in which you give your aid. It should be modest, unnoticeable. The "invisible man" is fascinating, because, although invisible, one knows he is always present. If you, America, approach the Frenchman in this way, you will succeed in touching his heart.

SOVIET-CHINESE BLOCK

"The road to Paris-Washington goes via Peiping"

LENIN (Congress Baku 1921)

